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The Masonic Craftsman

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of Freemasonry*

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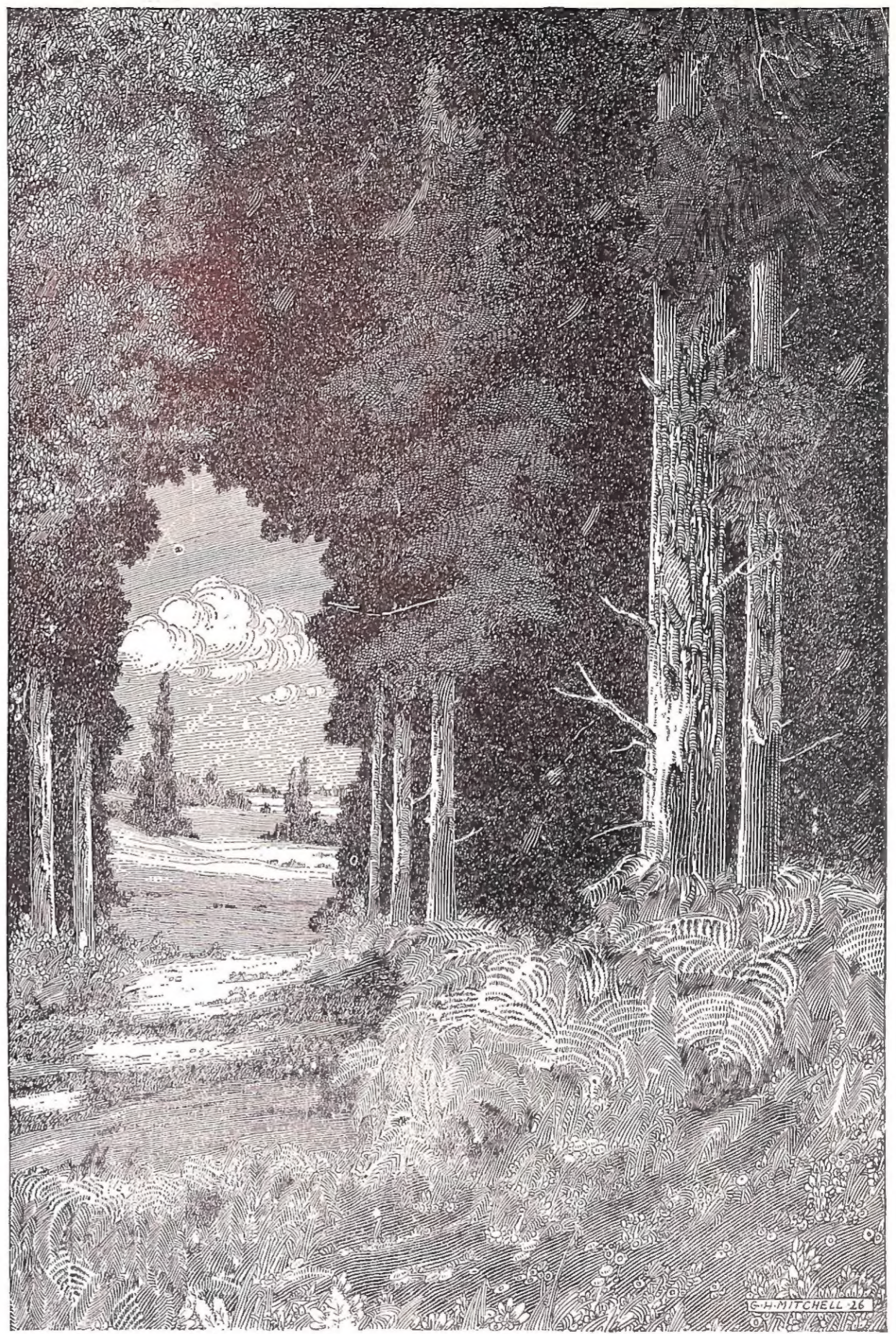
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NEW ENGLAND
Masonic Craftsman
ALFRED HAMPDEN MOORHOUSE, *Editor*
MEMBER MASONIC PRESS ASSOCIATION
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MASONRY Digressing from the Speculative to the Operative for the moment this issue of **THE CRAFTSMAN** contains several articles having to do largely with the physical structures of more or less enduring granite and other building materials used in masonry by progenitors of the Speculative era.

In them may be found lessons from the past which have a bearing upon the present; in which the Masonic student will find some significance and, perchance, a forecast of the future.

In days when change is all about, those physical structures of past ages and their influence on contemporary history stand as part of the long line of events which by varying processes alter the current of life. They are presented not necessarily as dogmatic assertions of Truth but as affording food for conjectural thought. As such it is hoped they will be found interesting.

FACADE Outsiders reading of the rites and titles of Masonic and other bodies and individuals must at times have mixed feelings as to the grandiloquence of the accompanying nomenclature.

Ceremony, to be impressive, should of course be suitably dignified; yet there is a happy medium, or simplicity, to which it might with proper modesty be limited.

It is a heritage of the past that persuades us to style a man "Grand", "Most Excellent", etcetera, but intimate association sometimes reveals the title bearer as not exactly nor literally "Grand" nor "Most Excellent"—in personality or performance. In fact, he sometimes is the reverse, though were he to be told so his dignity might be mortally offended.

Subtle flattery implied in resonant titles has persuaded many men to aspire to high office, whereas in any really great work the man most nearly measuring up to the standard of greatness is often a modest individual who does his best work in relative obscurity, not seeking evanescent glory.

Jesus, founder of the Christian religion, personified humility. Extravagant titles and qualities which have since been ascribed to Him were inspired by devoted followers whose exalted enthusiasm led them to extremes. He most of all would deplore.

Success, in Masonic office or out, sometimes induces men to believe that they merit distinction beyond their deserts. Power grows on power, vanity on vanity, and there have been some amusing examples of the lengths to which men have gone in the manifestation of their ego.

Yet it must be admitted that sometimes assumption

of power has had the effect of lifting men to great heights, from which let it not be forgot, the subsequent fall in several instances has been, to say the least, embarrassing.

Ivor Brown, brilliant British commentator has this to say about some famous figures in history:

"One reason for a general dislike of Cromwell was his continual insistence on the presence of God at his elbow. It could be cruelly said of Gladstone that if somebody found an ace up his sleeve he would certainly reply that God put it there. Cromwell, so his enemies might aver, would have had kings, queens, and jacks in his boots as well as aces up his sleeves, and would have attributed them all to Divine generosity. But the fair-minded, while rejecting such acid humour, will study closely this glowing sense of supernatural aid. Cromwell never lacked assurance of victory because he never lacked assurance that his cause was just and that a just God was at his hand. 'The Lord is my shepherd,' he might say at a peaceable night-time. But in the day of battle he believed the Lord to be his Chief of Staff.

"Nowadays we call such an attitude 'superiority complex,' and we trace the varying forms of this state of mind in various forms of leader and dictator. Some, like Napoleon, believe simply that they 'have a star.' Cromwell's Jehovah, a perpetual, ubiquitous ally, is translated by these into an astrological assumption. Others profess themselves to be missionaries, and so raised to abnormal power by the magnitude and justice of their mission. Hitler, as a racial champion, obviously derives his high self-confidence and readiness to gamble from such a glowing consciousness of his secular, Germanic mission. Lenin was enormously strengthened by his sense of crusading, as never before, on behalf of a Class. Sometimes sheer personal vanity will lift a man to heights beyond his talents. He is so confident of his own powers that he is forced balloon-wise above his natural level by the levitating gases of his egoism."

A becoming modesty should persuade us that high titles are but a sop to vanity; the truly great will find their reward and satisfaction in the knowledge of good work unselfishly done.

ANONYMITY? From time to time communications come to **THE CRAFTSMAN** which are unsigned. Their general tenor is congratulatory, but because they are anonymous they cannot be printed.

This passion for anonymity which President Roosevelt recently applied to several ghostly figures in his entourage may be commendable in certain circumstances, but it doesn't clarify things much where Freemasonry is concerned; rather it indicates dread of publicity.

A clear issue confronts the Craft today: whether or not it should openly espouse the preservation of human

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liberties—the only atmosphere in which it can function—or, persuaded by precedent, ignore issues and, ostrich-like, do nothing.

Too often Freemasonry per se is of but academic interest to the individual; larger implication or broader influence does not manifest itself. Surely such an attitude, if continued, can only lead to innocuity.

It has been said that "a thing worth having is worth fighting for" and that country from whence came our Masonic charter is doing just that. In this country, and particularly in Massachusetts, Masonry's first organized home in the United States, the right of the heart to a say in the counsels of reason seems to indicate that some action, direct rather than static, is needed to overcome the inertia now threatening its usefulness.

Freemasonry has never confronted such a crisis as the present. No Munich-like policy of appeasement to the conscienceless leaders of the powers responsible for the destruction of Freemasonry abroad should beguile us. NOW is the time for a review of Freemasonry's needs and a specific program of protection. *Not tomorrow*, when it may be too late.

OBITER While there will ever remain the need for **DICTUM** Freemasonry grave doubts now exist whether or not its functions will not fail in the catastrophe engulfing the world we know, and in which it has prospered and performed a meritorious part.

Built on the base of pure philanthropy it has progressively proceeded from a period when oppression and ignorance prevailed to an important civilizing agency. Freemasonry has grown and prospered under the fostering influence of free peoples cognizant of the fundamental excellence of its motives and benign influence: persuading men to dwell together in harmony, to profess faith in and serve God, and thereby to enrich life.

Charitable in its purposes the Craft has done immeasurable good for more than two centuries. Kings and commoners, meeting on a common level, have aspired to promote its purposes, vying with each other with the admirable precept before them of "he best can work who best agrees."

Now with Armageddon upon us and the beneficent influence of Christianity threatened by the fury of unrestrained force, the fraternity is itself in serious straits. There have never been darker days for the future of Freemasonry. With the destruction of democracy must inevitably come a cruel rule which ignores its high purpose and seeks the subordination of reason and the human soul to the doctrine of an exclusively material philosophy.

Inevitably where humans are concerned there will be found errors and democracies can doubtless be charged with some of them, but the substitution of that ideal by any present day totalitarian dogma would be immeasurably more harmful to Freemasonry, which thrives only in an atmosphere of good will.

What shall be done? Shall Freemasonry continue as a routine of ritualism alone, or shall it rise above placidity and strike a blow for the freedom of men?

In a recent comment a famous Frenchman said apropos America's aid to the Allies, "It is not a time for speeches but for deeds and quickly." So, if Free-

masonry is not to see the ground cut from beneath its feet, its work and possible existence utterly destroyed, serious men within it will ask themselves whether or not something should not be done *now* to save the fraternity from a fate which impends and which will be realized with the destruction of those agencies now desperately fighting the battle of freedom.

CONTACT One difficulty with the piloting of the Masonic Craft is in the distance between executive and membership and a certain lack of facility to bridge the gap. "Public opinion" is more or less muffled as a result of "remote control" and some good counsel is lost thereby.

In any critical situation, and no informed Mason will deny that a critical situation exists, the whole effort of the organization is necessary to secure best results. Anything less is unworthy.

The structure of Freemasonry is such that a Master in his purview and a Grand Master in the larger jurisdiction exercise more or less dictatorial powers, and while the power is seldom knowingly abused, it is obvious that unless these men can have counsel and know the pulse of the Craft they cannot fully understand needs nor prescribe remedies.

Both Grand Masters and Masters have other and paramount interests to those of the Craft and the latter suffers thereby. It is not practicable to command their full time and compensate these men for it. Administration consequently becomes more or less perfunctory, with the inevitable weaknesses inherent in such a system. Best results are seldom obtainable by long range methods, as those familiar with the direction of large enterprises will readily agree.

Without doubt men who have been elected to high office would welcome advice and assistance if there existed an instrumentality or medium to supply it.

Melvin Johnson, in a recent speech, made appropriate and pertinent reference to this condition when he stated that as Sovereign Grand Commander of the Supreme Council he gladly welcomed the constructive advice and counsel of his fellows. He recognized that no individual judgment is infallible.

Heavy responsibilities rest on Craft officials today. They are entitled to and should receive every possible help to aid them to direct and govern it.

SERVICE One part of the admirable service rendered by the Masonic Service Association in the nation's capital is the compilation of "comparison statistics" of the forty-nine Masonic jurisdictions of this country.

A study of the latest issue of this document contained in ten pages of authoritative figures supplied by forty-nine grand secretaries and broken down into intelligible units, discloses some interesting facts, and while it is not practicable to print the full details some of the results, as they pertain to New England, will be of interest to Masons hereabouts.

The figures are devoted to men raised, affiliated, reinstated, died, suspended and dimitted and in the case of New England jurisdictions the analyses disclose membership losses, with Rhode Island occupying the unenviable position of number one, in percentage, followed by Massachusetts fifth, Connecticut eighth, Vermont tenth,

Maine thirteenth and New Hampshire sixteenth, all so relatively close to the top as to be disturbing in their significance.

Eight of the forty-nine jurisdictions record a gain, but it is a very small one.

There has been a slight improvement in the general situation over the year previous but it is apparent that membership is shrinking in numbers and the lush years are past.

Concentrated and consecrated efforts of Grand Lodge are needed to make present membership a vital force, for no one will deny that a small body earnestly striving toward Masonic ideals is of greater value to society than a vast number to whom membership is little more than a name.

Incidentally, the several thousand Masons who by reason of demit or suspension have been "disenfranchised" present an interesting problem. These men have received the degrees, know the "secrets" and ritual, and now for one reason and another, are unaffiliated. It is safe to say that "the depression" has caused by far the greatest loss in membership and given better days many of them would doubtless wish to be re-enrolled with their former brethren. Meanwhile they may be considered more or less as floating derelicts.

While the present prospect is not pleasing, it is far from hopeless. Ways and means must be found not only to attract but to retain the best available material and to see to it that this material works steadfastly for Craft ideals.

A Monthly Symposium

Can Freemasonry Learn Aught of Value from Other Organizations?

ALFRED H. MOORHOUSE
BOSTON

The Editors:
JOSEPH E. MORCOMBE
SAN FRANCISCO

WILLIAM C. RAPP
CHICAGO

EXPERIENCE THE GREATEST TEACHER

By ALFRED H. MOORHOUSE
Editor *Masonic Craftsman*, Boston

"CAN Freemasonry learn aught of value from other organizations?" is the exact phrasing of the question designed for this symposium, and if the answer is to be Yes or No, the former is correct, for Freemasonry holds no monopoly of wisdom, or virtue, and can with profit learn from other men's acts—organized and individual.

In these parlous days there is much searching of minds to find out why things which are happening must come to pass. Conscientious men seek answer to vital questions affecting humanity; the whole problem of contemporary living is hopelessly confused.

Freemasonry as we know it has existed for somewhat more than two centuries. Its membership has contained some of the world's ablest leaders and greatest humanitarians. Sanity has ruled its councils. Truth has been sought above all else, and dedicated as it is to highest ideals, much has been accomplished; composed as it is of individuals, and being dependent for the success of its efforts upon humans, however, it necessarily falls far short of perfection.

There are other organizations seeking somewhat similar ends to Masonry, but our Craft is generally accepted as chief among fraternities—after the Church, and the State. The experiences of other organizations of men are similar to those of Freemasonry. Trial and error has been the approved method of procedure of most. Some, notably the Roman Catholic church, have a fixed set of principles, or dogma, which is considered complete and not susceptible to change; in consequence, it has been subject to bitter attack, for in the light of a

changing society any organization unable to adjust itself readily to progressive thought based upon new scientific and philosophic discoveries is vulnerable. Freemasonry suffers somewhat for the same reason.

There exists in most men a desire to fraternize with his fellows—the herd instinct if you like. Problems and dangers confronting one confront all and self-preservation is the first law of nature. The desire to improve is the expressed wish of men at their initiation into Freemasonry, and to the extent that they follow up a study of the social sciences and practise morality and brotherly love they become Masons, or character builders, in fact rather than in fancy.

Freemasonry has been successful up to a certain point. It has undoubtedly accomplished vast good, reformed many, and pointed a path to the discerning.

What Freemasonry can learn from other organizations is only ascertainable through a complete knowledge of their methods—and that's a very large subject—way beyond the scope of this article. No outstanding example wherein we might gain useful knowledge comes to mind.

Just now the State is in the ascendancy, in Europe and this country. Totalitarianism, a recent product, seeks to subordinate the physical and spiritual lives of men to the State, making of them robots under the control of leaders of dubious distinction. The Church and Freemasonry are in partial eclipse. If any lesson may be learned from present conditions, it is that of success through complete devotion to ideals. The ideals of ancient Craft Masonry are of the highest; their practise, very humanly, imperfect. Unless and until it can with complete and single devotion of purpose dedicate itself to the attainment of its ideals Freemasonry must continue an imperfect instrument. And that, brethren, sums up our whole destiny; whether we are fit to live as an organization or whether, because we are only superficial in our homage we shall, as many another organization has done, sink into innocuity.

WE CAN ALWAYS LEARN

By WM. C. RAPP
Editor *Masonic Chronicler*, Chicago

FOR anyone to assert that Freemasonry can learn nothing of value from other organizations would be to invite a charge of complacency that has little foundation on which to rest. There is no individual so wise and no institution so perfect that nothing remains to be learned. The wisest man is he who realizes that there is abundant opportunity to acquire more knowledge and who is ever on the alert to learn from the experience of others. So also, with regard to institutions of any character, when the conclusion is reached that there is no room for further improvement and advancement there is apt to be stagnation or retrogression.

The institution of Freemasonry makes no such egotistical presentation, and if it did it would not be able to live up to its ideal of being a progressive moral fraternity. However, the Masonic fraternity is of such a unique character, differing so radically in its methods, practices and objectives from other organizations, that many features forming a prominent part of similar societies would be entirely out of place in the craft. As an instance of this may be mentioned the matter of seeking to acquire new adherents by direct solicitation. In practically all other fraternal orders members are impressed with the fact that it is a paramount duty to seek to enlist the interest of prospective affiliates, and much of their activities are conducted with the view of securing new members. Freemasonry not only frowns on solicitation, but definitely forbids it, preferring to have men knock at its doors of their own free will.

In many other ways Freemasonry is governed by self-imposed restrictions which have no counterpart in other orders. These restrictions make it difficult for the fraternity to imitate features and practices which are found to be of value in other lines of fraternal endeavors.

Nevertheless it does not follow that there is nothing to learn. Sometimes it is of value to learn what not to do and what methods and practices should not be imitated. We might learn from some of our fellow workers in the fraternal field how best to retain the interest and loyalty of members; what means are best to maintain intimate contact with those who are enlisted under our banners; by what methods the greatest amount of sympathy and fortitude may be brought to the sick and the bereaved, as well as learn how we may most effectively help our brethren to carry their burdens and to bring peace to troubled hearts. It may frankly be admitted that in some of these things our sister organizations could possibly teach us lessons that would be of value.

Whether we could learn anything of value in relation to the structural mechanism of Freemasonry from others is a moot question and rather doubtful, the peculiarities of our order necessitating policies and practices which are not common to other fraternities. There are of course sincere brethren who advocate participation in

activities which for ages have been deemed outside of the province of Freemasonry, and perhaps some of these things may be done without destruction of fundamentals of the craft, but this the future alone can disclose. There is still much to learn.

BETTERMENT IS ALWAYS POSSIBLE

By JOS. E. MORCOMBE
Editor *Masonic World*, San Francisco, California

OUR question for present consideration reads thus: "Can Masonry Learn Aught of Value from Other Organizations?" It is well worth careful thought. Freemasonry is an institution of human devising and is directed and controlled by human beings. Humans themselves being imperfect, their works must of necessity fall short of perfection. Therefore Masonry fails of being perfect and is susceptible of improvement. It is seldom that the syllogistic method works out so well, or so clearly puts the argument in full force.

It may be claimed that Masonry has had unequaled opportunity among similar societies, to make corrections in form and manner of administration, and to improve itself in many ways. The organization is widely diffused and thus given enlarged experience. It has enlisted the best thought of many superior minds and has had a continuous existence for a period beyond most or perhaps all other similar societies. It is therefore allowable to claim that it is nearer perfection than its contemporaries.

But the frontiers of knowledge and experience are being constantly extended. The wisely directed institution will seek to keep pace with progress, making quick adjustments to a changing environment. And it is possible that younger organizations, having gathered no deterring weight of conservatism or tradition, may be able to point out a way of reasoned progress before it is discovered by Masonry. In such case that society or group that moves more easily should be carefully observed, the worth of its methods measured by results, and its example followed where advantage is shown.

Many of us believe that Masonry, considered as a valuable social and moral constituent of the national make-up, could reach to a largely increased usefulness and to a place of higher honor. This could be accomplished if presentation of public problems and the great questions of the time were permitted in Masonic Lodges, and frank discussion of the same allowed. The old prohibition is to many minds an anachronism, out of place in a democracy, where all are affected by decisions made or positions taken by government. Masons, their interests and their families, are concerned as vitally as any by what is proposed or adopted by our governing bodies or public agencies. Surely the Lodges, where each person has confidence in his fellows as being equally desirous of ascertaining the right in any question as he is himself, would afford the best forum for discussion.

In this connection the service clubs can be profitably considered. These are of national extension and have had years of test. At their gatherings the affairs of the community, the state and the nation furnish the themes for consideration. These are sometimes hotly debated,

and the men so engaged are of all sorts and conditions, as against the few divisive lines to be found in a Masonic Lodge. Yet we have never heard of the proprieties of debate being trespassed, nor the furniture thrown by one at the other disputant. Yet we are told that to allow such subjects in a Lodge would bring discord and rancor, where now all is harmony. Are Masons then less

competent to govern themselves than are other men?

This argument could be easily extended, to take in other societies, and even fraternities, to be studied closely as affording example to ourselves. Within the limits of our Symposium such detailed argument is impossible.

To the question posed as above, the answer of this writer is an unhesitating affirmative.

MATERIAL FOR THE TEMPLE

By JOHN NESS, P.M. (Canada)

It is perhaps to be expected that one whose daily avocation brings him into constant touch with the science of Geology and who is confronted with problems and facts which deal with the strata which form the earth's crust, should be inclined to preach "Sermons from Stones."

It is also natural that, if such an one be a Mason, there should be a tendency toward giving special attention to the Operative Masons' raw material and turning one's thoughts into speculative channels as to what we may learn, in a Masonic sense, from the "Rock from whence we are hewn."

If it be true that man is influenced by his environment, it is also true, although perhaps not so apparent, that the cities which man has built as his habitation are in no small measure influenced by the Geology as well as the Geography of their location, and that such places as Cobalt, Black Diamond, Copper Cliff, Oil Springs and Petrolia carry a significant reminder of their geological antecedents.

"A city set upon a hill cannot be hid," not because it is a city, but because it is on a hill and its eminence is primarily Geological. Whatever prominence it may gain from its later history, its whole career will be colored by its Geological foundations. A stronghold in time of war with its natural battlements more efficacious than the fortifications of man! Sweetened by the breeze from heaven when the plains are sun-baked and miasma ascends from the swamps! Standing secure and aloof when the flood-gates are opened and swollen torrents carry death and destruction on their bosom! Time and chance may affect its fortunes, raise it up or cast it down, but there is something fundamental about it which is not the handiwork of man; it was established in strength from the beginning by the Great Architect.

Let us look for this geological influence on some of our modern cities. Edinburgh, which with true Scottish modesty we are willing to admit is the most beautiful city in the world, was originally built on a bare hogback of rock thrown up by volcanic action, undoubtedly a direct intervention by Providence to assist the Chosen People in their defiance of the English invader, and one of which they took due advantage.

When the Old Town, in spite of its towering tenelements, became wholly inadequate for the needs of a population gathered from the ends of the earth to eat of the fruit of the tree of knowledge, which attains unprecedented growth in Scotia's otherwise impoverished soil, and the New Town crept towards the Firth of Forth in mathematical squares and conventional curves, the architecture was fore-ordained, some might

say fore-doomed, by a plentiful supply of easily quarried sandstone at Edinburgh's doors.

A sandstone which nature had bedded and stratified as an ideal building stone; a sandstone which responded readily to the chisel of the mason and allowed him to perpetrate those smug Georgian facades which are held by some to be typical of the face which an Edinburgh man turns towards the world at large; a sandstone which, from the rough ashlar, was shaped into a Scott Monument, a National Gallery or even into Edinburgh's Pride and Poverty on Calton Hill. Who can gainsay that Hailes and Craighleith and Granton, quarries which supplied that stone, were as important in moulding the character of Newer Edinburgh as were Mary, Queen of Scots and John Knox in determining the destiny of the Old.

Then take Aberdeen, but do not take it so seriously. When the wind blows in from the North Sea and the rain washes the streets, is not "The Granite City" a truly descriptive title? Grey and cold; hard as the nether millstone; a fitting background for that dour, unimaginative, grasping creation which is supposed to lurk behind its adamant walls on a Tag Day.

But when the clouds are dispersed and the sun is reflected from every facet of quartz and mica, we have the "Silver City", sparkling but of solid worth, not the tinsel show of a continental city, but a meet habitation for a people who have learned to be cautious whilst yet exhibiting the sparkle of those truly Masonic jewels, Benevolence and Charity.

How typical of the hoary-headed history of Old London are its stone edifices, their protected surfaces black with the soot and grime of years and the exposed portions bleached and weathered by sun and wind, like the "frosted pow" of some benevolent patriarch! Would we have St. Paul's, that glorious monument to Sir Christopher Wren, the Tower, the Abbey and the Houses of Parliament if London had not been planted where quarries could be opened up and a profusion of stone secured with which the architect and the mason might perpetuate the history of the past and lay the foundation of a more glorious future?

What could convey a more appropriate commentary on those times than the Brown-stone fronts of New York, epitomising the solid virtues and stable qualities of the early days of the Republic! The Brown-stone quarries are exhausted and the grotesque Towers of Babel which now flaunt their crazy architecture to the vault of heaven are as typical of the frenzied life of modern America as were the Brown-stone fronts of a more sedate age.

Coming nearer home, we find that, just as the original settlers used the abundant timber to build their first habitations, so the cities which they founded have been influenced architecturally by the geology of their particular location.

It is not merely a coincidence that Kingston is called the "Limestone" city or that Toronto has depended more on the bricklayer than the mason. The quarries of the former are celebrated for their stone in a Province not too well endowed by nature with workable material, whilst countless centuries before Toronto was ever considered as a Meeting Place, glacial channels were being gouged out and filled with the clay and silt which is the basis of the Milton and Don Valley brick industry, thus leaving no choice for the rude forefathers of Cabagetown who must needs build as nature had foreordained.

This brings us to a consideration of the stones put into the hands of the workman in this corner of our jurisdiction; whence do they come, what are their attributes and why do we accept or reject them?

In this connection we find that our most favored stone for building purposes is of foreign extraction and, in spite of high tariffs, Indiana limestone is to be found beautifying and adorning the majority of pretentious buildings in all Ontario's chief cities. It has gained its preeminence by merit, for it withstands extremes of heat and cold, it is free from impurities and does not develop unsightly blotches; it does not absorb dirt and soot; it is susceptible to the chisel of the workman and can be wrought into intricate and beautiful designs.

First amongst the local products, we might place Guelph dolomite, which is more durable building material than Indiana stone but somewhat harder to work. Its quality is excellent, its color good but, owing to irregularities in the formation, there is abnormal waste and high costs of quarrying, so that in price it cannot even compete in the City of Guelph with the imported stone.

Then there is the Lockport dolomite quarried at Queenston. It is harder and more expensive to cut than the Guelph variety but has greater durability.

The Kingston limestones, to which we have already referred, are second-grade and of more compact texture. They are subject to serious change of color under exposure and do not readily respond to the chisel.

We cannot leave the limestones without mentioning the crystalline rocks of the Pre-Cambrian. These stones are hard, expensive to cut and quarry, but make strong and enduring material. The finer grained and more beautiful types constitute our Ontario marbles which are decorative rather than structural. These are not suitable for external work and have acquired a bad name through disregard of this limitation.

Amongst the sandstones we have two groups. The eastern Ontario sandstones are so hard that they are only suitable for rock-face work, but they have a pleasing banded color which has a value in certain types of architecture.

Sandstone of the Cataract and Medina formations is largely quarried in the Credit Valley. It is of various colors, brown, mottled and grey.

The brown stone is practically exhausted, the mottled stone is not a great favorite with architects, but there is an abundance of the grey variety which is of fine-grain

and excellent color. It is too hard, however, to be chiselled economically and large blocks cannot be quarried easily. It is the practice to use this stone, in buildings of the best type, for rock-face random ashlar, resorting to Indiana limestone for "trimmings".

Finally we have the Granites, which are most extensively quarried in our sister Province of Quebec at Stanstead. Granite costs 50% more to finish than limestone, but the increased cost is more than justified by the enhanced beauty and durability of the structure.

The quarrying of Ontario granite has not been a great success owing to its extreme hardness, but some of the stone is very handsome and might be developed, to the exclusion of imported stone, for monumental work.

(For these descriptions we are indebted to a paper entitled "Canada's Resources in Building Stone" by Prof. W. A. Parks of Toronto University.)

Now you might say that, whilst this might be of interest to the Operative Mason, we, as Speculative Masons, work with more vital material and ply our tools to a higher and nobler purpose. But is it not possible that, if from the Twenty-Four-Inch Gauge, the Gavel and the Chisel, we can derive important lessons in morality, the material on which the Operative Mason works as well as the tools with which he works, may also hold for us a message and an inspiration which merit our attention.

When Masonry challenges those who would partake of its mysteries and asks "Who comes here?" from the outer darkness comes back the reply, "A poor candidate".

We who are in Masonry know the significance of this adjective qualifying the candidate, but there is another sense in which the word "poor" might be applied and we rather fear that, in some instances, the material supplied to the expert workmen within the Lodge to work, mark and indent on, should never have been brought up from the quarries, but ignominiously heaved amongst the rubbish.

Having considered what are fit and proper stones to use in a material sense, we may perhaps apply the knowledge gained to help us towards a realization of who are fit and proper persons to be made Masons.

As we first considered a "foreign" building stone, let us deal first with the "foreign" candidate and see if he comes within the category of those who are termed "Poor."

We say Masonry is universal and within its circle there are no distinctions of creed, race or color, but do we interpret this literally, or would it be wise so to do? Each nation has its own standard of living, its own ideals and its own aspirations and what in one might seem right and proper, in another might appear to be a loosening of the moral code. Whilst Masonry in a broad sense may embrace all and sundry upright men, can a particular Lodge take a rough ashlar of entirely different texture and antecedents to the majority of its building stones and include it, even after polishing, in a harmonious design?

We may go further and use the word "Foreign" not only to designate one of different birth, but a man of different tastes, different talents or from a different walk in life.

Can the man who works with his hands and seeks in

his Masonic Lodge a means of relaxation only, find a community of interest amongst a group of professional men? Can a lawyer or a doctor fit properly into a niche amongst a membership composed almost exclusively of commercial men? Can a "dollar chasing" business man pull his weight in a Lodge of academic tendencies whose membership is trying to find in Masonry an inspiration toward the eternal verities?

Not for a moment would we suggest that Masonry should become snobbish but, as the architect draws his plan and carefully selects his materials so as to have a stable and harmonious whole, so those who design the building up of a Masonic Lodge should work to a definite end and select only the type of material which will add to the beauty, the dignity and the utility of their completed work.

In buildings where Ontario stone is used for rock-face work, the foreign stone is depended on for "trimming" and here we have a reminder that we may usefully and for the benefit of our Masonic structure, include carefully selected material even though it be "foreign" to the bulk of the material utilized.

The artisan amongst the high-brows, the professional man amongst the tradesmen, the thinker amongst the money-grubbers, may be the "trimming" necessary to lift the structure from the commonplace and make it perfect in all its parts, but this is the exception rather than the rule, and we feel safe in saying that countless Masons are lost to the Order because they do not find congenial fellowship in the Lodges which they, perforce blindly, join.

This, of course, does not apply so readily to Lodges in smaller centers where the whole community is more or less acquainted and has mutual interests, but in the cities it is undoubtedly a major cause of attrition to our ranks.

No architect would attempt to raise a stately edifice with a conglomeration of brick, rubble, sandstone and granite, and our Masonic builders must be guided by architectural principles.

Glancing over our native building stones, we see that their greatest drawback is the difficulty experienced by the workman in dressing and cutting them into their appointed designs, largely because of their hardness.

Is not this hardness typical of the "poor" candidate?

Altho' splendid material for Masonic building, he never will amount to more than a Random Ashlar (what a descriptive term!) because, although possessing many noble attributes, he is impervious to the chisel of Masonic teaching and refuses to conform to the chaste design which Masonic knowledge would ultimately impart. Stones which might beautify our edifice are relegated to unimportant uses or left to swell the rubbish heap, emblematically depicted by the alarmingly large number of Masons who find their final resting place amongst those suspended for non-payment of dues.

Then we have the type of stone which will not stand up under exposure and here again we have a symbol of the "poor" candidate.

A man coming into Masonry has all the earmarks of good material but as time goes on, the blemishes begin to show. Lacking a proper appreciation of his Masonic obligations, he exhibits the spot and stain of evil communications and his deterioration becomes a cause of weakness to the whole structure.

Like our Pre-Cambrian marbles which are not suitable for external work and have acquired a bad name through disregard of this limitation, such a brother should not be allowed into prominence in Masonic affairs, but sheltered in the bosom of the Lodge where brotherly advice and example may stay the ravages of habit or temptation.

Held up to the public gaze as a Mason, his weaknesses are magnified and his shortcomings are a reproach to the Fraternity, but there is still a place within the Temple where the finer attributes which are inherent in every man may be encouraged to develop and ultimately add their beauty and luster to the building.

There is a type of building material which was not mentioned in our review of Ontario building stones, but which is gaining a certain popularity in large constructions, and the descriptive title of "Artificial Stone" immediately puts it into the "poor" candidate class.

Artificial Stone is not hewn out of the living rock and shaped by the chisel of the workman, but is composed of crushed stone and binding material, poured into moulds and compressed into the desired design. So the Artificial Mason lacks the vital spark which means all the difference between the real and the spurious.

He is able to conform to the Masonic pattern, he is apt with the shibboleths of the Craft, he has a showy front which is sufficient to mislead the casual observer, but he is not genuine. He has a place, but not a permanent place in the Masonic structure and if you would mark his latter end, look amongst the Masons who came in full of loud-mouthed enthusiasm and, having skimmed over the surface of Masonic knowledge, found some new will-o-the-wisp to pursue, or amongst the one-time Rulers of the Craft who accepted all the dignity and honour that Masonry could confer and then lost interest.

Finally we come to the candidates who are typified by our Ancient Granites and we would hesitate to class them as "poor" although they are difficult to assimilate into the Masonic structure.

Granites cost 50% more to finish than limestones but the increased cost is more than justified by their enhanced beauty and durability.

So with many of our candidates for Masonry. On the surface they are unpromising material, rude and uncultured in appearance, hard to impress, with jagged corners which antagonize those with whom they come in contact; seemingly entirely out of place amongst the well-dressed ashlar which are ready for their place in the building and apt to be ignored by the workmen because of the long and tedious process required to lick them into shape.

But Granites are Plutonic rocks and have drawn their strength from Fundamental sources; so our "granatic" candidates have a wealth of solid worth beneath their rough exterior.

It means long and patient labor for the skilled craftsman. He must work cautiously lest he make a false impression or mar the design. He must look on the plan of the Great Architect and determine where the wrought stone may best fulfill its destiny, then mould and hew it to fit into its appropriate niche. Some stones will be spoiled, many disappointments will be met with, but if the proper tools are used and the hand be prompt to correct and amend the wayward tendencies of this

homogeneous material, if that perseverance is maintained which is necessary to establish perfection, if the block is squared by the principles of truth and justice, then eventually will be found a perfect ashlar, such a stone as will be acceptable to the Master Builder.

Granite has enduring qualities and withstands the attacks of time. Granite is the most suitable material for monumental work.

With his latent beauties developed by repeated application of Masonic precept and example, our "poor" candidate will eventually find his true place in the Masonic edifice, perhaps as a foundation stone upon which future generations may build, perhaps as the

head stone of the corner, perhaps as a pillar of strength and stability at the entrance to the Temple, or as a mosaic in the Squared Pavement made holy by the passing of the High Priest.

The material for the building of the Temple is entrusted to our keeping. It is for us to raise from it a superstructure, perfect in its parts and honourable to the builder, ever remembering that, as there is a destiny that shapes our ends rough hew them how we will, there is a Master Plan by which we must be guided if our work is to pass the scrutiny of the Master Overseer and be found worthy of a place in the building of that Temple not made by hands.

CHRIST CHURCH CATHEDRAL, OXFORD

By SAMUEL HENRY LONGLEY

Smallest cathedral in all England, Christ Church, hidden by the large buildings that surround it, still has vast treasures of historical and architectural wealth. Used as the chapel of Christ Church College it is also the See of the Bishop of Oxford. Legend also has been busy with this foundation for from it we learn that St. Frideswide, a holy woman who died in 735, established a nunnery on this spot. King Aethelred II had this church burned to destroy some Danes who had taken refuge in the tower in 1002. A century and a half later the Normans began the present church, which has been changed somewhat since then.

Cardinal Wolsey, when at the height of his power, got permission from Pope Clement VII to suppress several religious houses in order to establish a new and large college in their place. This was to be called Cardinal's College. Wolsey fell from power in 1529 and King Henry VIII took up the work under another name. Later in 1542 a new diocese was created and this church was made the cathedral. The church also serves as the chapel of Christ Church College.

The first sight of Christ Church is the tower as it lifts its head above the surrounding buildings of the college. This tower is Norman in the lower part with internal arcades. Above this rises the eight sided peak in the Early English style. This serves to beckon one to a closer acquaintance with the whole because of its charm. The eye notices the difference in the ceilings of the nave and the choir quickly. That of the former being woodwork of the sixteenth century while above the choir is one of the finest bits of fan vaulting to be found in England. The finely carved pillars of the side aisles rise straight to spread out into numerous slender ribs over the whole ceiling of this choir.

The arcades of both the nave and the choir have massive Norman pillars and round arches. Within these arches a blind arcade forms the triforium below which a lower set of arches springs from the outer side of the main pillars. The Norman stone vaulted aisles are of the same height as these lower arches and over all is a clerestory with a passage, the part of this in the choir has been changed to fit into the Perpendicular work of the vaulted ceiling. The church is in the form of a cross and in the south transept is St. Lucy's Chapel with some rich decorated windows. The seats in both nave

and choir are of carved wood and run east and west. The organ is placed on a screen at the west end and adds to the interior appearance of the church.

The Lady Chapel of this cathedral is in the North aisle of the choir and is in the Early English style of the thirteenth century and here are some beautiful windows by Burne-Jones. North from this Lady Chapel in the Gothic Style of the fourteenth century is the so-called Latin Chapel. It was given this name because of the reading of the daily prayers in the Latin language. This chapel also has a window done by Burne-Jones. The so-called Watching Chamber of St. Frideswide's Shrine is a rich structure in stone and wood dating from about 1500. Small cloisters are on the south of the cathedral and one may pass from them through a Norman doorway into the Chapter House, a beautiful Early English room. Above the cloisters is the old library formerly the refectory.

The question as to who did this work and when it was done is not an easy one to answer. We know that it was done at widely different periods and that it includes many styles of architecture so the Masters and the craftsmen must have been many but there is nothing to tell us of the men themselves. The Masters must have done their work as loving service to their heavenly Father and the craftsmen surely followed their example. It was really the case of knowing the Fatherhood of God and the Brotherhood of Man. They were all faithful and did their work with skill. All the different styles are matched so they fit in perfect harmony without a note of discord to mar it all.

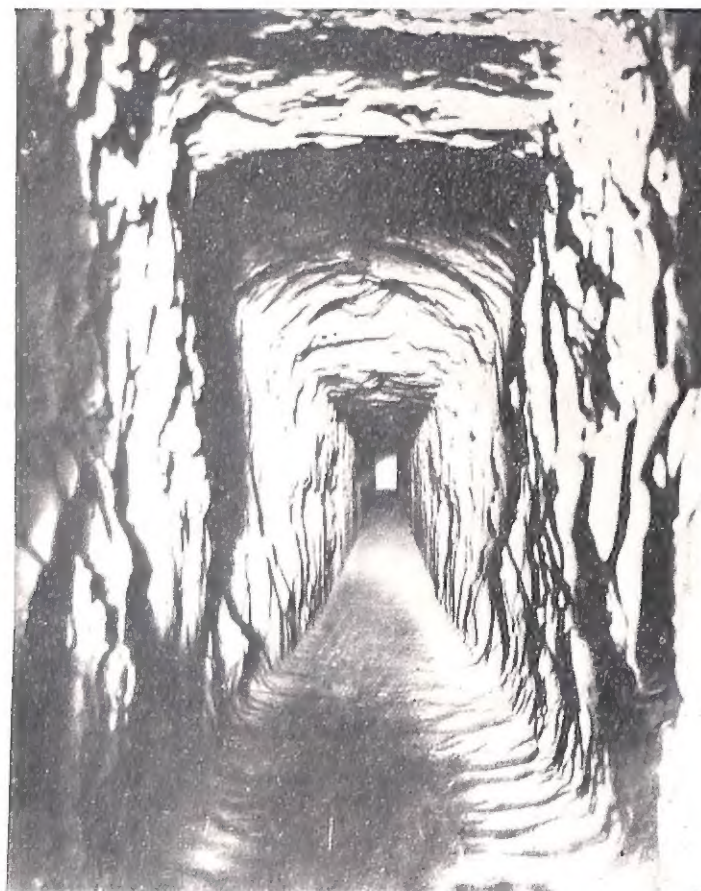
Not only is this small cathedral a gem of architecture, it has been the stage of many historical events. When the Angevin kings lived in the neighboring Beaumont Palace, Parliament frequently met in this lovely specimen of thirteenth century Gothic architecture and in later centuries Cranmer was brought here to hear the Papal sentence. Here came Charles I to return thanks for his pitifully rare victories. The forenoon sun pours its radiance through the beautiful rose window at the east end to flood the choir and nave with golden light. It has done so for centuries giving glory and added charm to the skillful work of the craftsmen who wrought here and touching with splendor the many fine points of this little sanctuary.

Masons regarded the solution of this problem in line and order with the leading idea of their Mysteries—the search for the “Hidden Word” or Wisdom. The pyramid is so accurately oriented that its four sides are opposite the cardinal points; and it occurs that twice in each year, at a period of fourteen days before the spring and fourteen days after the autumnal equinox, the sun for a short period seems to be resting upon the very apex of the pyramid as if it were its pedestal.

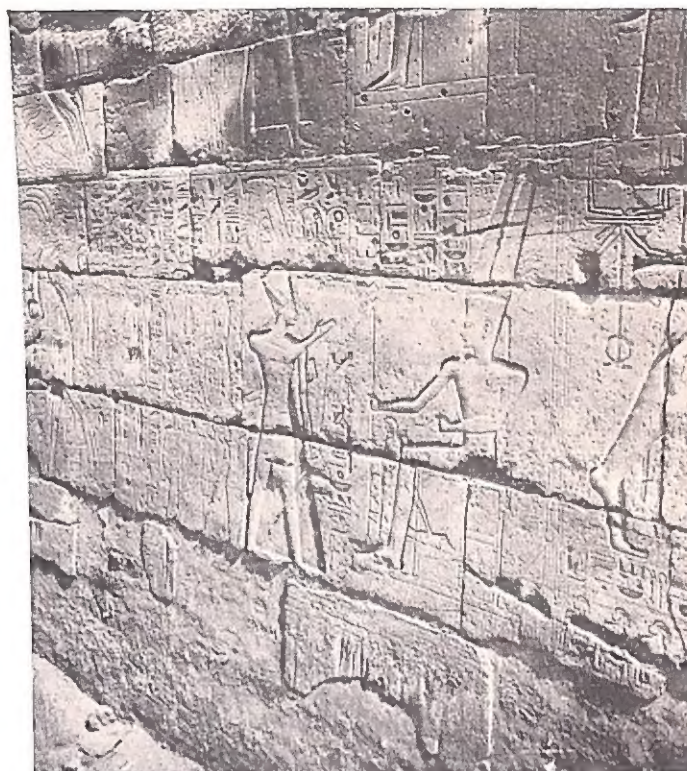
When the pyramid was erected, the giant star, Alpha Draconis, the Dragon Star, and Aleyone shone directly down the long descending passage, just as it would have done in the tube of a telescope located at the same position and angle.

There is another astonishing thing in connection with the position of these stars and their relation as existed at that time. These two stars will never again be in the same position they were then, relative to each other, until a period of 25,827.5 years shall have elapsed (the span of the Precession of the Equinoxes). Modern scientists with their instruments of precision have verified this period with an error of only five seconds. No doubt it was originally perfectly oriented and the 5 seconds error now existing has been caused by contraction or expansion of the earth's crust or from earthquakes. The world today devoutly wishes that it were known by what process, mental or physical, or both, the great architect and builder accomplished this remarkable feat of orientation.

The actual Pole Star 8,000 B.C. was Vega; 4,000 B.C. it was Alpha Draconis, while now it is Alpha Ursae Minoris. All this must be remembered when we study Pole Star worship of ancient times, and in reaching the



First Great Passage telling of the great dispersion after the Biblical flood. The above ancient corridor in Cheops' pyramid is a proven timepiece of historical events and historical prophecies.



Undecipherable murals which hold even much more mystery for modern scientists.

conclusion that the Swastika means axial rotation of the Great Bear around the Pole Star. The Operative Masons taught in their ritual that the Pole Star was the center of the universe and that it was the seat of the Power of God, and they associated the Swastika with it.

These Operative Free Masons, many of them untutored, unlettered men, have in their ritual today a ceremony that goes back to prehistoric times—to a period when the Turanian race was the keeper of the arts of building and symbolism.

All through the long ages they have kept this esoteric teaching as to the Pole Star locked in their breasts, communicated only “by word of mouth,” and then only in their Lodge assemblies, safely and securely “tiled.”

The first Great Passage in the Pyramid indicates that the epoch of Noah and the Deluge were exactly prophesied as scheduled to appear in the year B.C. 2345-2344. It is a well established fact that the deluge did occur exactly when presaged. The anniversary of the event, unknown to many persons who participate in the festivities annually, is faithfully observed as yet each year on the occasion of Hallowe'en, or All Saints Day.

The Great Pyramid was left unfinished by those who erected it, due to an error of the builders. Its capstone, or apex, was never placed in position for the simple reason that because of the builder's error it would not fit when the time came to place it. The architect's plan called for a perfect headstone, one that was likewise a true pyramid in geometric form, so no attempt at substitution of an imperfect block was attempted.

Just here is found a curious analogy in the old Operative Free Mason's Ritual that may be accepted for what it is worth. In their “Square” division, it was the chief north-east corner headstone that was missing, and in the “Arch.” or round division, it was the key-stone of the arch that was lost. In both cases the



The Great Seal of the United States of America

moral is the same. “The stone which the builders refused is become the headstone of the corner.” The Arch Masons rejected the Keystone and the Square Masons rejected the Cornerstone. In the Operative Guild it was the negligent Markman who failed to “mark well” and who was “hove over with a 30 cubit drop” and formed the Completion Sacrifice, which is in full accord with the spirit of the time of the building of Solomon's Temple.

It may be a surprise to some of our readers to have their attention called to the fact that the Great Seal of the United States of America has, on its reverse side, an unfinished pyramid, and their surprise will be all the greater if they turn over a dollar bill and find they have been carrying this emblem around daily without recognizing its significance. At the base of the pictured pyramid the date 1776 is written in Roman numerals. Above the unfinished pyramid is poised its “missing” apex-stone, which in this case is a triangle—an illuminated triangle with its apex dissolved in a blaze of light. In the heart of the triangle is a symbol familiar to all Masons—the “All-Seeing Eye.” This coincidence can only be explained by the knowledge that the design for the seal was conceived and executed in the mind of a good American, at a time when nothing of any real consequence was known of the prophetic or scientific features of the Great Pyramid. That the pyramid stood for stability and endurance probably explains fully its selection for the design. Certainly there was no intention to suggest an Anglo-Saxon relationship with the posterity of the Hyksos.

But, to return to the Great Pyramid itself: Khufu, like King Solomon, found it necessary to introduce a new calendar. “In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord” (Is. 19:19). He wanted to prove the solar year was superior to the lunar one, and he planned the pyramid in accordance with the solar law. He selected a site 30 degrees north of the equator, which is approximately 452 miles north of the Tropic of Cancer, or “so far north of the ecliptic that the sun at meridian could cast no rays” into the King's Chamber. That this location was not chosen by accident is evidenced by the fact that the site is exactly the same distance from the North Pole as it is from the center of the earth. If a line were drawn from the apex of the pyramid to the North Pole, from there to the center of the earth, and thence back to the starting point, it would form an equilateral triangle, a symbol

of Deity, and a positive proof that Khufu knew the law and did build a house in the midst of Egypt in honor of the same.

Were space to permit, we might mention many other outstanding phases of this pyramid story. The square, circle and triangle, all Masonic symbols, entered into its construction. The numbers three, five and seven recur repeatedly.

The base of the pyramid is a square. In symbology the square is a perfect figure, the emblem of the Universe, the number four (from the four sides) typifying the natural, the human and the earthly; likewise man's four-fold nature of body, mind, soul and spirit. Each of the four faces of the pyramid is a triangle, a three-sided figure, which, when upright with its apex dissolving in a blaze of light, is ever the symbol of the Divine. The triangle is also the sign of the Trinity, the Three-in-One, the Father, the Son, and Holy Ghost; the three elements, air, water and fire.

The circle is always the symbol of perfection, and speaks of the heavenly, the eternal, the whole, the Indivisible One—God.

In Egypt there are Masons Guilds at this time, or were until a few years ago, that claim to be able to prove that their ancestors have been there for more than 5,000 years and that their “trade secrets” have been held through the ages. Other Egyptian Masons Guilds possess tablets, marked in cuneiform characters, stating that the King of Babylon sent Masons from Babylon to Egypt to establish Masons' Trade Guilds in that country. Some of these Guild records claim that their ancestors were employed in building the pyramids and that the foundations of these structures were “set out” on the ground by a new “center system,” in which all measurements were taken from a center plumbline (point in the center) and at each of the four corners, constituting the “five point system.”

The importance that Egyptian studies have on the exegesis of the Bible cannot be overestimated. Of all the people the Egyptians had the most intercourse with



Head of Cheops, from his mummy . . . said by some to be that of Seti I, but many declare it to be Cheops himself, builder of the Great Pyramid.

the Hebrews, from the journey of Abraham (Gen. xii. 10) to the carrying away of Jeremiah (Jer. xliii. 6); that is, from the first patriarch to the fall of Jerusalem. The name of Egypt is the foreign one most frequently met with in the Scriptures; the distinctive sign of the elect was, perhaps, worn by the Egyptian priesthood; Moses was learned in all their wisdom (Acts vii, 22); Solomon married a daughter of their kings (I Kings, iii, 1); and what adds to the interest of this subject is that Israel was forbidden to hold communication with the neighboring nations; one people only being excepted from this interdiction, and that people was the Egyptians (Deut. xxiii, 7).

All this leads us to presume that the best commentary on Jewish Antiquities was sculptured on the Pharoic temples, pyramids, palaces and obelisks. The Bible and the Egyptian monuments mutually aid in these interpretations, and the enlightened student of today cannot put aside the advantages arising from an attentive examination and comparison of the hieroglyphics found in the pyramid, and the book and language of the Hebrew prophet, of Moses, learned in the wisdom of the Egyptians (Acts vii, 22).



JULY ANNIVERSARIES

Daniel Carroll, one of the framers of the U. S. Constitution and a member of Maryland Lodge No. 16, Baltimore, was born at Upper Marlboro, Md., July 22, 1730.

Robert Burns, noted Scottish poet who was called Poet Laureate of Freemasonry, died at Dumfries, Scotland, July 21, 1796.

Thomas Jefferson, 3rd U. S. President, who was often referred to as a Mason in the writings of his period, died at "Monticello," Va., July 4, 1826. He was chairman of the committee appointed by the Continental Congress to draft a Declaration of Independence, and signed it August 2, 1776.

James Monroe, 5th U. S. President and the sponsor of the Monroe Doctrine, was initiated in Williamsburg (Va.) Lodge No. 6 in 1775. His death occurred at New York City, July 4, 1841.

David Kalakaua, King of Hawaii, was made a Master Mason in Lodge Le Progress de l'Océanie No. 371, Honolulu, July 28, 1859. He became a Knight Templar, attained the 33rd Degree Honorary of the Scottish Rite, and was elected a Grand Cross, Court of Honour.

Chauncey M. Depew, railroad president and director, U. S. Senator from New York for two terms, and a gifted orator, was passed in Courtland Lodge No. 34, Peekskill, N. Y., July 11, 1861, and was

raised to the Third Degree two weeks later.

Walter R. Reed, Active Member in North Dakota of the Supreme Council, 33d., Ancient and Accepted Scottish Rite, of the Southern Jurisdiction, U. S. A., who was Secretary General of that Council at the time of his death, was born at Ellsworth, Conn., July 2, 1871.

Col. John O. Dominis, Prince Consort of Queen Liliuokalani of Hawaii, received the 33rd Degree of the Scottish Rite, Southern Jurisdiction, July 14, 1878. He and King Kalakaua were the first to receive this honor in Hawaii.

Howard Thurston, noted magician, was made a Mason in Manitou Lodge No. 106, New York, N. Y., July 22, 1907, and on July 10, 1910, received the 32nd Degree, Scottish Rite, in that city.

Count Tadasu Hayashi, Japanese Ambassador to Great Britain, who was the first Japanese to be initiated into Freemasonry in England, becoming a member of Empire Lodge No. 2108, London, died at Tokyo, Japan, July 10, 1913.

Joseph T. Robinson, Governor of Arkansas, U. S. Representative and Senator from that state for many years, died suddenly in Washington, D. C., July 14, 1937. He was a member of the York and Scottish Rites and the Shrine.

LIVING BRETHREN

Dr. Hubert Work, Postmaster General under President Harding and Secretary

Just a word or two as to the present state of world affairs. The pyramid is said to prophesy "that economic struggles of one kind or another, acute, but not necessarily violent in their repercussions, are due to beset the nations of the earth quite consistently until August 20, 1953.

"The 'Divine Assessment and Judgment of the Nations,' undoubtedly a period of very great trial and distress for millions of humanity, will occur over a seventeen-year period which begins September 16, 1936, and terminates, as such, August 20, 1953. It predicts that the 'Great Roundup of Nations,' a phase of the 'Assessment and Judgment,' will definitely begin November 27, 1939.

"The final 'woe' will begin August 20, 1953. That will be a period during which the whole world will be 'cleansed of its pollutions' and which will prepare the people of the earth for the actual beginning of Christ's Millennial Rule, 'the Thousand Years of Peace,' by not later than September 17, 2001."

Surely Khufu (Cheops) was a Master Builder and in possession of the Royal Secret.

of the Interior under President Coolidge, was born at Marion Center, Pa., July 3, 1860. He was made a Mason in Pueblo (Colo.) Lodge No. 17.

Henry Ford, a Life Member of Palestine Lodge No. 357, Detroit, Mich., was born in Greenfield, Mich., July 30, 1863.

George II, King of Greece, who was made a Mason in Wallwood Lodge No. 5143, London, Eng., and was Master of the Lodge 1933-34, was born at Tatoi, Greece, July 20, 1890.

Andrew W. Agnew was made a Master Mason in Kilbourn Lodge No. 3, Milwaukee, Wis., July 16, 1894. He was Grand Master of the Grand Encampment, Knights Templar, U. S. A. (1934-37), is Deputy in Wisconsin for the Supreme Council, 33d., Northern Masonic Jurisdiction, and Emeritus Member of Honour of the Supreme Council, 33d., Southern Jurisdiction, U. S. A.

Albert B. Chandler, former Governor of Kentucky and U. S. Senator from that state since 1939, was born at Croydon, Ky., July 14, 1898.

James V. Allred, former Governor of Texas, was made a Mason in Bowie (Texas) Lodge No. 578, July 6, 1920, and is a member of the Scottish Rite at Dallas.

The Duke of Kent, present Grand Master of the United Grand Lodge of England, was installed Provincial Grand Master for Wiltshire, July 19, 1934.

GIFT FROM SCOTTISH RITE

Harry Meyer, a Past Grand Master of the Grand Lodge of Ohio, and Mrs. Meyer were saved from death last winter by the Columbus (Ohio) Fire Department's inhalator squad after being overcome by carbon monoxide gas. As a result, Columbus received a new inhalator unit, with an auxiliary attachment for treatment of a second person and four extra oxygen containers—the gift of the Columbus Scottish Rite Bodies.

Presentation of the gift was made recently by John E. Powell, head of the Scottish Rite Consistory, who expressed the hope that other civic-minded groups would also bend their efforts along constructive lines. Mayor Green of Columbus, also a Scottish Rite Mason, accepted the gift in behalf of the city.

IN 1809

The following quotation is from a statement made before a Masonic Lodge in 1809. These words, spoken over a century and a quarter ago, seem applicable to Masonry in some countries today:

"They may destroy this Temple, but not the edifice of our hearts; they can prevent our meetings, but not our unity in spirit; they can prohibit our calling ourselves Masons, but not our being Masons. I salute thee, O Masonic Temple, when all else beareth chains thou art the only Sanctuary in a devastated world."

EDUCATIONAL FOUNDATION

The executive secretary of the Educational Foundation of the Grand Comandery of Massachusetts and Rhode Island in his annual report shows 136 loans were granted amounting to \$29,335.00, and ten applications were under investigation. Repayments on loans—\$25,881.83. Interest on loans—\$3,992.79. Interest from investments—\$1,550.06. Operating cost—\$5,542.85.

NAZI GRATITUDE

Norwegian observers have called attention more than once to the use made by the Nazis, when invading Norway, of the Germans and Austrians who had been given hospitality in that country during the years of famine. Children who had been fed and sheltered in Norwegian homes have returned as enemies, disguised often in Norwegian dress and using their knowledge of the language and the country to take their late hosts by surprise. Holland has had the same bitter experience. The "Central European Observer" quotes from a broadcast message to Germany from a Dutch journalist who describes the lavish generosity shown by the Dutch to German children after the last war. Tens of thousands of these children were taken in, given milk, cheese, and the best food in order to save them from rickets. These children have turned into Nazi soldiers, parachutists,

spies coming back to Holland, and they have treated their former hosts with all the brutality of Nazi methods of warfare. It is not surprising that M. von Blankenstein asked at the end of his speech, "What will happen to the name of Germany?" The Nazi despise the African peoples as belonging to an inferior race only fit to be governed by the methods made notorious by Dr. Peters. One of their complaints against the democracies is that they are not brutal enough in their treatment of their African subjects. Yet it is safe to say that a philosophy or religion that acknowledges no obligations of honour, even from former refugees to their benefactors, would outrage the sense of chivalry of many savage tribes. An African chief, a desperate fugitive flying from white enemies, once risked his life to protect a white man who had trusted him. The Nazis would be surprised to be told that Lobengula's standard of honour was infinitely higher than their own.—*Manchester Guardian*.

NEW IOWA GRAND MASTER

Iowa Masons elected Harry L. Searle, a druggist from the town of Bristow, population 293, Grand Master of the Masonic Grand Lodge of Iowa at the 100th Anniversary Communication at Burlington. Mr. Searle has been active in Iowa Masonic work for forty years, and is a member of the Scottish Rite.

Registrations at the Burlington convention exceeded 1,500, while more than 2,000 Masons and others paraded through the business district as a feature of the communication. Other officers named for the coming year were C. C. Hunt of Cedar Rapids, re-elected grand secretary; Henry S. Nollen of Des Moines, grand treasurer; Fred Van Allen of Clinton, grand senior warden, and Don Carpenter of Council Bluffs, grand junior warden.

Council Bluffs was selected as the 1941 convention city.

SEVEN MEMBERS OF FAMILY WELCOME EIGHTH

A father, five sons and son-in-law participated in a most unique rendition of raising a grandson to the sublime degree of a Master Mason at the June 12th meeting of The Lodge of Stirling of Malden, Mass., in a crowded lodge room. Bro. Albin Berthel, and his five sons, Albin B., Charles F., Joseph S., Frederick W., and Harold H., and his son-in-law John Forsey, all members of the Lodge greeted the first of the third generation, Frederick William Berthel, Jr.

Rt. Wor. Edward P. Wells, Past D.D.G.M. of the Melrose Seventh Dist. occupied the East, and Wor. Bro. McElroy, Past Master of The Harvard Lodge was in the West, Wor. Albin B. Berthel acted as Senior Deacon, Wor. George W. Coombs as Junior Deacon, Bro. Charles F. Berthel, Bro. Joseph S. Berthel, and

Bro. Harold H. Berthel were at the East, West and South Gates, and Grandfather Berthel in his 78th year gave a most impressive charge to the candidate and presented him a Masonic emblem from the family group. The ceremony of pinning this emblem to his coat lapel was performed with fitting remarks by the candidate's father, Frederick W. Berthel, Sr. Then Wor. Bro. McElroy presented the candidate with another Masonic emblem from a large group of his business associates who had come to pay their respects to the newly made Mason.

ST. JOHN THE BAPTIST DAY

The Railroad Masonic Clubs of Los Angeles, Calif., sponsored a special observance of St. John the Baptist Day at the Trinity Episcopal Church in that city, on June 23rd. Many Masons and their families attended. Pastor of the Trinity Episcopal Church is the Rev. H. Vernon Harris, Past Master.

The Railroad Masonic Clubs include the Los Angeles Railway, Pacific Electric, Santa Fe, Southern Pacific and Union Pacific Masonic Clubs in the Los Angeles area.

OREGON TOASTS ENGLAND

Following the lead of the Grand Lodge of Cuba, which asked Masons throughout the world to set aside June 17th to drink a toast to members of the Craft in England, Oregon Lodges met at noon on that day and toasted their brethren across the sea at a time corresponding to 9 p.m. Greenwich time.

At a recent dinner of the Oregon Grand Lodge, a similar toast was drunk, and a resolution passed requesting Oregon Lodges to meet, on June 17th, to send their spiritual good wishes to English Masons.

FREEMASONRY—FREEDOM

Totalitarianism stands for everything to which Masonry is unalterably opposed.

Henry C. Chiles, Past Grand Master of the Grand Lodge of Missouri sums up Masonry's stand as follows:

"In times like these and on occasions like the present, as Freemasons we proclaim with pride our belief that before God and the nation all men should meet upon a common level; we proclaim that we believe in the Fatherhood of God and subscribe to the corollary which flows from that belief—the brotherhood of man; that we wish to contribute to the cause of human progress; and that we regard the enfranchisement of human thought and the freedom of the human conscience as necessary steps in that progress.

In times like these and on occasions like the present, as Freemasons we proclaim that, contrary to the teachings of Freemasonry, the very antithesis of such teachings are the following:

Extinction of representative government.

Denial of religious and political freedom.

Denial of liberty and opinion, of speech, and of the press.

Rejection of the principle that a human being, as such, has certain rights which are inherent and inalienable.

Persecution of individuals or groups on any pretext whatsoever.

Incitement of hatred between men of differing beliefs or descent.

Repudiation of the ideal that international order should be based upon the equality of nations, the rule of law, the peaceful adjudication of differences, and respect for the obligation of treaties."

REAFFIRM FAITH

The National League of Masonic Clubs pledged the united support of its member clubs to the President and the Government of the United States, and to the several Masonic Grand Jurisdictions, in a resolution passed at its 35th annual convention in Atlantic City, N. J., on June 8th. Feeling that "the alarming spread and increasing seriousness of the armed conflict in Europe with resulting effect on our own country brings to us a realization of grave responsibilities," the organization reaffirmed its faith in democracy and in the ideology of Freemasonry.

The resolution further deplored the devastation and privations inflicted by the dictator nations upon Masons and other innocent peoples.

NAZISM LIES ABOUT MASONRY

The manner in which the Nazi regime justifies its ruthless destruction of anything or anybody that is antagonistic to its doctrines, is demonstrated by the following extract taken from a paper published in Berlin on 30th October, 1938, soon after the occupation of Czecho-Slovakia and confiscation of Masonic property. Masons from that unfortunate country, now in Sydney, assure us that there is not a word of truth in the accusation.

"The damaging effects of Freemasonry in Czecho-Slovakia, their connections with the head institutions of the state, with the army and the authorities, their connections with Moscow, can now, after the closing of the lodges in Slovakia and the opening of the archives, no longer be in doubt. Property seized in the Freemason Lodges by the police of Pressburg, included a great quantity of pictures, various matters of military significance, mobilization plans, and a political index of all officers in the Czecho-Slovakian army. In addition, an index was found, containing the personal characteristics of high authorities as well as their political qualifications.

"There were also a number of letters from President Benes, in his own handwriting, giving instructions in the event

of a dissolution of the Masonic Lodges. It can be seen by their bank books that the lodges in Slovakia derived their income, not only from members' subscriptions, but also received money from the state. The documents of one of the Jewish Lodges showed a number of receipts and transactions, which proved that this lodge acted as an agent for the transfer of money from Moscow to Red Spain.

"The supporters of Freemasonry in all countries always maintain that Freemasonry serves only purposes of charity and benevolence."

KANSAS GOVERNOR RAISED

Fifty-nine Kansas Lodges were represented at a special Memorial Day meeting of Siloam Lodge No. 225, Topeka, Kans., when Payne H. Ratner, Governor of that state, was made a Master Mason. Grand Master Arthur H. Strickland, 33d., of the Grand Lodge of Kansas, A.F. & A.M., and Dr. Claud F. Young, 33d., Inspector General in Kansas of the Supreme Council, 33d., Ancient and Accepted Scottish Rite of Freemasonry, Southern Jurisdiction, U. S. A., were both among the gathering of between 350 and 400 Master Masons who witnessed the work.

Governor Ratner stated that it had been his life-long ambition to become a Mason, and pledged himself to support the principles of the Craft. "I will try hard to be a good Mason, and will devote my energies the rest of my life to it," he said.

SUPREME COUNCIL 33d

The sovereign authority of the Ancient Accepted Scottish Rite is the Supreme Council of which there is one only in each country where the Scottish Rite exists, except in the United States where there are two: the Northern, which is ours; and the Southern, which has its headquarters in Washington, D. C.

Although the Northern Supreme Council includes only the states East of the Mississippi and North of the Mason and Dixon Line, its subordinate bodies have the largest membership of any Supreme Council in the world. Our Supreme Council is the third oldest in the world, the first being the Southern Jurisdiction of the United States, and the second being that of France.

There is no general or super-Supreme Council. There is not even any formal association of Supreme Councils. It has been customary, however, about every five years, for the Supreme Councils of the world to send delegates to some place where they could meet each other and discuss matters of importance to Freemasonry and to the Ancient Accepted Scottish Rite. These meetings are called "International Conferences." They have no legislative authority whatever, nor the right to direct or bind the several Su-

preme Councils in any way.

The great value of these conferences is the personal and fraternal association which they afford the leaders of Masonic thought and action from each of the countries represented who, though they may speak different languages and may be confronted with widely differing problems, hold the same ideals which form the bone and sinew of our Fraternity, regardless of country, politics, race, language or creed. Of necessity, there is a resultant better understanding, an increase of mutual confidence and good will, and a renewed sense of duty to our enlistment in a great cause, as well as an inspiration more fully to discharge that duty.—Melvin M. Johnson.

ITALIAN AMERICANS AND FASCISM

As the whole civilized world pours contempt and disgust on Mussolini's cowardly act in springing upon France and England in the hope of cheap loot and plunder, his action has brought to the surface the bitter fight that has been waged between Fascists and the pro-American Italians in the United States since the rise of Mussolini.

Increasing reports of alleged efforts by Italian consuls in this country to organize Italians and Americans of Italian descent in support of Fascist policies is being investigated by government agencies, and Secretary Hull announced that the facts, as developed by the investigation, will show whether or not these reports are true.

The Italian Ambassador in Washington, Prince Ascanio Colonna, has protested to Secretary Hull against the published reports of alleged subversive activities by Italian consuls, and says it is a campaign to stir up animosity against Italy.

Spokesmen for Italo-American organizations in New York City, home of nearly 500,000 Italian-born persons, were quick to declare that American citizens of Italian origin would be firm in their allegiance to their adopted country and would stand united behind the national defense plans. Two Italian language newspapers, the largest Italian dailies in the United States, expressed regret, editorially, that Mussolini decided to fight "against the side that has United States sympathies."

In its June issue, *Il Mondo* (The World), an Italian magazine published in New York, says, in part:

"The Italian people have been dragged into this war against their will. When Mussolini stabbed his neighbor in the back with the cynicism worthy of his whole debauched career, he really stabbed the best Italian interests, the most glorious Italian tradition, everything the Italian people have held dear for millenniums. Encouraged by the determination of the

American people to rise to the defense of the things which are theirs and ours—liberty, democracy, human rights, spiritual freedom—we say that the forces of Italian democracy, together with the forces of democracy throughout the world, will win."

The order, Sons of Italy of New York State, which was formerly in the hands of Fascist leaders who were exploiting it for Fascist action and propaganda, has now passed into the hands of real American leaders such as Edward Corsi, Deputy Commissioner of Public Welfare of New York City; Doctor Charles Fama, Chairman of the Medical Board, New York City; Retirement Pension System, and Charles Poletti, Lieutenant Governor of New York State. These men are loyal Americans and have been direct and open in their repudiation of Mussolini and for what he stands.

On the other hand, the Fascist press in New York City has become more bold and threatening to American citizens of Italian extraction who stands up for the American form of government. *Il Grido Della Strife*, which is the alleged mouthpiece of Fascist organizations in the United States, has attacked Mayor La Guardia vehemently because La Guardia dared to attack Fascism. In a recent issue the paper said: "We prefer a Chinaman to be Mayor of New York City than an Italian of the type of La Guardia."

Charles J. Margiotti, former Attorney General of Pennsylvania and leader of Italian-Americans throughout that state, said that Italy's plunge into the war placed Americans against her, and Americans of Italian origin will give all in the defense and preservation of American institutions. Mayor La Guardia said, "They are Americans—first, last and all the time."—*Scottish Rite News Bulletin*.

MANCHESTER RELIEF

By ROBERT C. LANG, Deputy Grand Master, Grand Lodge of New Hampshire, F. & A. M.

In 1932 the Masons of Manchester, New Hampshire, thought it advisable to establish a Relief Association and called together the representatives from the two Lodges, one Chapter, Council and Commandery. A recapitulation of the activities of this Association from its beginning in 1932 up to and including the year 1939 makes interesting reading.

With the thought in mind that the procedure followed by the Masons of Manchester, N. H., would be helpful to other communities, I present herewith the activities of this Association in brief form.

The main source of income from our work is from the Annual Charity Ball, the entire expense of which is underwritten by the members, the tickets selling for \$2.50 each.

RESOLUTION

The Grand Commandery of Knights Templar of Montana met in Billings, Mont., in the middle of June and unanimously passed a resolution that pledged a policy of free and helpful relations between the Grand Commandery and the Scottish Rite Bodies, and between the Grand Commandery and the Order of DeMolay. This is an indication of the peace and harmony which exists among Masons in the State of Montana.

HULL ON EARLY PATRIOTS

Harvard University students and faculty members were reminded by Secretary of State Cordell Hull recently that a group of Americans staked their lives, their fortunes and their sacred honor to found this nation, and that citizens today must be prepared to follow their example if they expect to continue as a strong, free nation.

Never before in history have the forces of tyranny "flung so powerful a challenge to freedom and civilized progress as they are flinging today," he said. "Never before has there been a more desperate need for men and nations who love freedom and cherish the tenets of modern civilization, to gather into an unconquerable defensive force every element of their spiritual and material resources, every ounce of their moral and physical strength."

Recalling those patriots of an earlier day, Secretary Hull told the Harvard audience that "they risked their all for the creation of a nation in which each citizen would have—as his inalienable rights—liberty under law, equality of opportunity, freedom of thought and of conscience." In the century and a half of turbulent times that has elapsed since this country was founded, the United States has grown in size and power beyond the greatest dreams of those early patriots, he said.

While calling for the creation of material needs for defense, he stated that this was not enough to guarantee the perpetuation of the American form of government. More important was a faith in our way of life—in the ideals of freedom for which earlier generations fought and died. "Unprecedented effort and heavy sacrifices will be required of us as the price of preserving, for ourselves and for our posterity, the kind of America that has been fostered and preserved for us by the vigilance, courage and sacrifice of those who preceded us."

The Secretary of State answered isolationist critics of the present administration's foreign policy when he said: "Our American history has not been achieved in isolation from the rest of mankind; there is no more dangerous folly than to think that its achievements can be preserved in isolation." He pointed out that American progress has been a part of a

The first donations to the Manchester Masonic Relief Association were received on December 28, 1931, and amounted to \$15. From December 28, 1931, to March 2, 1932, \$39 was donated, and two concerts and interest amounted to \$87.31, making a total of \$126.31. During this period disbursements amounted to \$21, and on October 19, 1932, the balance of \$105.31 was turned over to the newly incorporated Manchester Masonic Relief Association. From this modest beginning the fund has steadily grown, until today the amount deposited in national and savings banks is over \$6,500.

The following table gives the receipts and expenditures at the end of the fiscal years:

Year Ending	Receipts	Expenditures
October 19, 1932	\$ 126.31	\$ 21.00
October 31, 1933	993.17	494.00
" " 1934	1,660.81	629.75
" " 1935	1,689.37	853.56
" " 1936	1,968.75	882.58
" " 1937	2,336.35	1,167.02
" " 1938	2,135.49	1,288.18
" " 1939	2,568.46	1,391.60
Total	\$13,469.71	\$6,727.27

There is on deposit in Savings Banks \$6,231.33 and \$335.19 in the Amoskeag National Bank. There has been invested in an Insurance Participating Certificate of a Masonic widow \$155 and \$20.94 is due from outside lodges for relief rendered.

The following table shows the different sources of revenue:

Year Ending	Interest	Other Sources
October 19, 1932	—	—
October 31, 1933	.84	—
" " 1934	16.42	976.75
" " 1935	23.39	1,637.42
" " 1936	59.48	1,620.89
" " 1937	59.12	1,909.63
" " 1938	116.85	2,219.50
" " 1939	138.82	1,996.67
Total	\$ 577.92	\$12,891.79

Of the \$6,727.27 which has been expended since the inception of the Manchester Masonic Relief Association, \$1,564.41 has been expended for the board, room and care of older members, their wives and widows and \$462 for the care of children. Hospitalization, nursing, etc., has cost \$838.09. Groceries and provisions to the amount of \$1,447.07 have been distributed and rents paid amounting to \$1,120. Clothing has cost \$230.97 and electricity and gas \$143.16. Fuel accounted for \$606.98 and the rest were small miscellaneous accounts. The overhead cost for eight years has been \$64.16, of which \$45.55 was paid out in 1933 for printing voucher checks and by-laws, buying the buttons that later were sold at 50 cents each, stationery and postage and a contribution to the federal check tax.

The members of the Relief Association feel that its activities fill a long felt want in the Masonic Fraternity and hope to broaden out its activities in the years to come. It is hoped to build up a reserve sufficient to meet any emergency that may arise.

world-wide movement which has allowed the human mind and spirit to unfold in new vistas of freedom.

In concluding, he asked each individual to search his mind and heart for any sign of unreasoning fear, narrow self-interest, cynicism or complacency—signs he believes point to fatal weakness, because they impair the determination and strength of spirit necessary if democracy is to prevail. Confident that the American public can and will meet the emergency of this black hour in history, he told his listeners he was certain that "however great the hardships and the trials which loom ahead, our America will endure and the cause of human freedom will triumph."

MARTIN A. ROBERTS

Martin A. Roberts, 32d., chief assistant librarian of the Library of Congress in Washington, D. C., died in Baltimore, Md., on June 15th, following a brief illness. He was sixty-four years old, and had worked in the Library of Congress since 1903, when he entered the government service as a clerk in the copyright office. He later became assistant chief clerk, then chief of the Division of Accessions, and was appointed chief assistant librarian in 1937.

Mr. Roberts was a member of the Baltimore (Md.) Scottish Rite Bodies, a past president of the reference section of the American Library Association, and the author of library history and guide-work papers.

NO "ALLIES"!

England, alone, resolute and determined, with its forces scattered over the globe, faces the triumphant arms of the German Reich, Italy and the conscripted resources of Europe.

With the fall of France, and the smaller European nations either crushed or under the heel of Hitler, the situation of the British Empire grows more precarious every hour.

The one great power, despite its unpreparedness, which could save England and the integrity of the European democracies, including the other small countries of that continent, and save itself billions of dollars and thousands upon thousands of its manpower, is the United States. Yet, largely due to the lack of vision, or to fear, or for the sake of personal gain or expediency on the part of many of her leaders, the United States, for the moment at least, sits poised on the fatal point of indecision.

No wonder the dictators berate democracies for their alleged slothfulness and indecision, where even their own best interests are at stake.

What have we at stake in the present crisis? In those spiritual or incorporeal values, we have the most precious heritage conceivable, the traditions of more than

a thousand years of English history. The very substance and foundation of western civilization, these traditions embrace a body of rules, opinions, discipline, customs, practices, doctrines, achievements, and advancements of our mother country. From these were derived the Magna Charta, parliamentary procedure, constitutional government, and those principles of liberty and freedom provided in the Bill of Rights. Speak as one may of tradition, the very meaning of our words and acts, from the cradle to the grave, find their interpretation in tradition.

Forget, then, the inanity, cupidity, and gross negligence of the Chamberlains et al. Can the United States afford to let the foundation of its civilization, its mother country, be destroyed by Hitler, Stalin, and Mussolini?

Let us consider the material values to be conserved by the success at arms of the British Empire. (1) According to estimates of the Department of Commerce, American investments in that part of Europe which is now or will be dominated by Hitler, total more than \$1,250,000,000. These investments cover a wide range of activities in Belgium, Italy, Holland, Norway, Rumania, Bulgaria, Spain, Sweden, Switzerland, Poland, Denmark, Germany, Austria, Czechoslovakia and other countries of Europe. Under the socialistic regime of the totalitarian powers, what will become of these investments?

(2) The annual sales of American products within the area likely to be dominated by the raising Germanica total some \$3,000,000,000. The largest single purchaser of these products is England. If it becomes a subject nation, Hitler will very largely control its economic life. Under Hitler's plan for a restricted or cartel system of trade relations, a large part of our business within the controlled areas of Europe, with a population of 400,000,000, will be lost.

(3) Because of favored tariff relations with Great Britain, American interests have millions of dollars invested in Canada in the form of branch establishments. The trade based on these investments will be affected by a crushed England to the same extent as those in the United States. Moreover, the outlet for Canadian agricultural products which are now in competition with ours, will be largely effected. This would have repercussion in the United States.

(4) Our larger trade relations with South America will be destroyed or greatly curtailed by a German victory. This is obvious. The Reich system of trade agreements forces nations to buy their goods, thus cutting off all trade agreements with other countries.

(5) If the British Empire falls and its fleet is destroyed or comes under German control, the effect of the Monroe Doctrine will be greatly weakened. The British

navy, by being the first line of defense of that doctrine, has saved the United States hundreds of millions of dollars in defense measures alone.

(6) The defeat of England will mean the expenditure of billions of dollars in defense of that doctrine, and very likely war with Germanica for the possessions of the defeated European nations in the Western Hemisphere, if not for the markets of South American countries.

With the destruction of the one European nation embracing the ideals of western civilization, with America isolated in the economic war with a Europe dominated by the German system, can there be any question where our first line of defense lies?—*Scottish Rite News Bureau.*

All Sorts

WHERE'S THAT CHLOROFORM?

Head Clerk: "I am very sorry to hear of your partner's death. Would you like me to take his place?"

Manager: "Very much, if you can get the undertaker to arrange it."

CO-OP

"Give me a chicken salad," said a student in the Co-Op.

"Do you want the 40-cent one or the 50-cent one?" asked the waitress.

"What's the difference?"

"The 40-cent ones are made of veal and pork, and the 50-cent ones are made of tuna."

THE BRIDGE BUILDER

"An old man going a lone highway,
Came, at the evening cold and gray,
To a chasm vast and deep and wide.
The old man crossed in the twilight dim,
The sullen stream had no fear for him;
But he turned when safe on the other side
And built a bridge to span the tide.

"Old man," said a fellow pilgrim near,
"You are wasting your strength with building here;
Your journey will end with the ending day,
You never again will pass this way;
You've crossed the chasm, deep and wide,
Why build this bridge at evening tide?"

The builder lifted his old gray head;
"Good friend, in the path I have come," he said,

"There followed after me today
A youth whose feet must pass this way.
This chasm that has been as naught to me
To that fair-haired youth may a pitfall be;

He, too, must cross in the twilight dim;
Good friend, I am building this bridge for him!"

—Anonymous.

INNOCENT

Wife—Dear, tomorrow is our 10th wedding anniversary. Shall we kill the turkey?

Hubby—No, let him live. He didn't have anything to do with it.

QUITE ACTIVE AGAIN

The over-cautious visitor, with several imaginary diseases, was registering at the resort hotel.

"But is this a really healthy place?" he asked the desk clerk for the third time.

"Absolutely," smiled the clerk. "This season a man was carried in here on a stretcher. After two weeks he ran away without paying his bill."

IDEAS FOR IMPROVEMENT

The value of a suggestion for improvement depends on its workability.

Donovan worked in a factory where they encouraged the staff to put forward ideas for the smoother working of the business.

One morning he was shown into the office of the chairman, and announced that he had thought of a way of ensuring that none of the hands would be late in the future.

"That sounds good," said the chairman. "How do you propose to do it?"

"Sure and that's aisy, sorr," said Donovan. "The last man in blows the whistle."

LOOK NATURAL!

The rich farmer was paying a visit to his son at the university, and thought it might be a good idea if they had their photograph taken.

The photographer suggested that the son should stand with his hand on his father's shoulder. The farmer objected.

"It would be much lifelike," he said coldly, "if he stood with his hand in my pocket."

TAKING IT FOR "GRANITE"

The taxicab came to a halt. The fare descended and proceeded to search his pockets.

"Sorry, old man," he said, finally, "but I haven't a dime."

Then seeing that the driver was not taking it too well, he added: "And you can't get blood out of a stone."

"No," agreed the driver, rolling up his sleeves; "but what makes you think you're a stone?"

DOG STORY

Some men at the club were telling dog stories after a day's shooting. After some time, when the tales had got very "tall," one little man, who had been quite silent, said:

"I have a dog that makes all yours seem foolish. I generally feed him myself after dinner, but the other day a friend dropped in and the poor animal slipped my mind. After the meal we went into

the garden. The dog scratched up a flower and laid it at my feet, with the most yearning look in his eyes. It was a forget-me-not."

SOME ESSENTIALS OF NATIONAL DEFENSE

Appalling events have taken place in Europe with bewildering rapidity. Since last September, nine countries have been conquered by Germany, and Great Britain, the last stronghold of democracy in Europe, is fighting for her life. In view of these developments, our defense program has been speeded up to provide protection against possible aggression. This is a stupendous undertaking that entails not only vast appropriations of money but also the most efficient operation of our whole productive system.

No one knows how many billions will be paid out for military purposes but if present schedules are carried out, the total will be staggering. The country is ready and anxious to expend whatever is necessary for adequate defense but there must be economy in other lines of government activity. Otherwise, the nation will break down under the strain. No time should be lost in eliminating waste and extravagance which should now be considered a menace to our security. We should reduce governmental bureaus and commissions and abandon forthwith the philosophy of spending our way into better times.

The spending policies that have prevailed during the past few years have provided an opening wedge for the pressure groups to make raids upon the Federal Treasury but these funds for the most part have not been put to productive use. Many billions have been spent to prime the pump to create new jobs but this process has not been effective as is shown by the many millions still on relief. No one questions that those in actual need should be provided for but this should be done as far as possible within

the capacities of states and municipalities where it can be more efficiently handled and the responsibility more definitely fixed. The greatest contribution toward social security would be sound monetary and economic policies all along the line.

Moreover, the tax base should be broadened further so that all groups will realize directly that the country is carrying a heavy burden. It is only in this way that brakes will be applied to reckless spending. The larger the share of current outgo that can be borne by taxation or met out of public subscription from savings, the more secure will be our financial foundation, the keystone of our economic defense.

To meet the stupendous tasks before us, industry must operate at the highest level of efficiency. This is necessary not only to provide additional national income to defray the record-breaking peacetime expenditures but particularly to meet the requirements of our defense program. The real test of our preparedness is the ability of industry to turn out quickly and in large quantities the necessary military equipment and at the same time to provide the essential goods and services for our people. To do this adequately, industry must be geared to a war-time basis. Red tape must be cut and the shackles removed from business. No social benefit to any group should be permitted to stand in the way of a steady flow of goods for national security. In this connection we should profit from the tragic experience of France. The Battle of France was not lost on the battlefield but years ago when she adopted the so-called liberal social philosophy, which was reflected in the breakdown of her economic system. The severe limitation upon production in that country, together with the sharp increase in the wage rates, caused a spectacular rise in prices with consequent reduced domestic consumption and a serious decline in exports as well as in govern-

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mental revenue. This led former Premier Chauteemps to remark as far back as the latter part of 1937, "It is essential for the life of the country that production be increased, and this necessity must be placed before all others since the whole social fabric depends on it." But the warning went unheeded and in consequence France was forced to capitulate.

With the shadows of the totalitarian governments falling over approximately two-thirds of the earth, it is well for us to realize fully the import upon our economy of the coming struggle for power and markets. We shall be forced to compete with countries of low wages and long hours of labor. To meet this situation, we too shall be forced to tighten our belts and to work harder. The strain can be appreciably relieved by adopting sound economic and financial policies and restoring confidence in private enterprise so that jobs may be provided for those out of work.

In this trying period we need to reaffirm the underlying principles that have made this country great during the past one hundred and fifty years. Through national unity, hard work, thrift, personal initiative—which has been the driving force of our material progress—and adjustment of our policies to natural forces, we can place ourselves in an impregnable position to face the future.—*N. E. Letter.*

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This is a sign of distress and YOU are urged to act promptly, and as generously as possible, by sending in your contribution in cash or cheque to the British War Relief, 27 State Street, Boston, Massachusetts, or to the editor of this magazine, who will see that all sums are acknowledged and promptly remitted to the right authority.

Do not delay! **ACT NOW!** The need is urgent. Your duty is plain. Let it never be said that in one of the darkest hours of history Craftsmen failed to lighten the burden and distress of the helpless.